SCC
9362
Vol. 15
Feb - Nov
1885

WOMAN'S WORK

FOR

WOMAN.

LIBRARY OF PRINCETON
MAR 28 1955
THEOLOGICAL SEMINARY

A Union Magazine.

PUBLISHED MONTHLY BY THE

WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE PRESBYTERIAN CHURCH,

No. 1334 Chestnut Street, Philadelphia.

AND THE

WOMAN'S PRESBYTERIAN BOARD OF MISSIONS OF THE NORTHWEST,

Room 48 McCormick Block, Chicago.

SCC
9362
V. 15
1885
Feb -
Nov

FEBRUARY, 1885.

CONTENTS.

Woman's Foreign Missionary Society of the Presbyterian Church.

Woman's Work in Canton..... 39
How does the War affect our Missions? 41
A Mission Station in China..... 44
Missionary Ladies in China..... 47
From Japan about Corea..... 47
A Sad Journey..... 50

FROM OUR MISSIONARY MAIL-BAG.

China: Miss Berry, Chefoo..... 52

FOR THE YOUNG PEOPLE.

A Visit to a Chinese Fair..... 58
Suggestions for Study..... 62

AT HOME.

Legacies of Women..... 67
Current Literature and Missions. 68
Subject for Prayer Meeting..... 69
New Auxiliaries..... 69
New Life Members..... 70
Receipts..... 70

Woman's Presbyterian Board of Missions of the Northwest.

How does the War affect our Missions? 41
Missionary Ladies in China..... 47
Pronunciation of Words..... 47

FROM OUR MISSIONARY MAIL-BAG.

China: Miss Noyes, Canton..... 54
India: Miss Patton, Panhala..... 55
Japan: Miss Hesser, Kanazawa..... 56
Mrs. Porter, Kanazawa..... 58

AT HOME.

After the Holidays..... 63
Unification of Purpose and Work.... 64
Passages of Scripture..... 71
New Auxiliaries..... 71
New Life Members..... 72
Receipts..... 72

WOMAN'S WORK FOR WOMAN

Is published monthly by the WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE PRESBYTERIAN CHURCH, and the WOMAN'S PRESBYTERIAN BOARD OF MISSIONS OF THE NORTHWEST. Terms, **60** cents per annum, in advance, including postage. Any person sending ten subscriptions, or more, will be entitled to an extra copy.

COMMITTEE ON PUBLICATIONS, W. F. M. S.

MRS. CHAS. P. TURNER, MRS. J. M. FISHBURN, MRS. D. R. POSEY, MISS L. FLANIGEN,
MRS. S. C. PERKINS, MRS. S. J. KIRKWOOD, MISS H. M. JOHNSON, MISS S. W. DU BOIS
MRS. R. H. ALLEN,

EDITORIAL COMMITTEE, W. P. B. M.

MRS. GEO. H. LAFLIN, MRS. W. B. JACOBS, MRS. N. D. PRATT,
MRS. H. H. FRY, MRS. W. H. ROCKWOOD, MRS. WM. BLAIR.
MRS. H. D. PENFIELD,

☞ Communications for Northwestern Department and subscriptions for the magazines, also *new* subscriptions for *Interior*, to be sent to Miss S. B. STEBBINS, 48 McCormick Block, Chicago, Ill.

CHILDREN'S WORK FOR CHILDREN

Is published monthly under the auspices of the BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, by the WOMAN'S FOREIGN MISSIONARY ORGANIZATIONS.

Single copies, post-paid, in advance, ... **35 cents**

5 copies, or more, *sent in one package, and addressed to one person,* each, ... **25 cents.**

☞ Each Magazine is discontinued when the subscription has expired. Give your EXACT ADDRESS in *every letter* (including the *Mrs.* or *Miss*), and when an address is to be changed, send [illegible] and the NEW. If any mistake occurs, let us know of it *at once*, that it may be [illegible] the money. Fractional parts of a dollar may be [illegible] *any other form.*

[illegible]

Woman's Work for Woman.

Vol. XV. FEBRUARY, 1885. No. 2.

Rev. B. C. Henry of Canton, China, has prepared for the February number of *Children's Work* an article on the troubles between France and China, which will please the elders as well as the young folks. The clear, simple statement of the main points of this troubled question will doubtless be welcomed by many who have been unable to gather from the news in secular papers as clear ideas as they could wish.

An excellent illustration of what may be termed the radiation of missionary work is afforded by the case of a Bible woman who during the year opened a school in the country about one hundred miles from Canton. She has labored under much difficulty, and with great success considering the disturbed state of the country. Not the least interesting fact of the case is that this is the Bible reader who is supported by the Chinese women in San Francisco.

At a recent communion service in the church in Canton, two new members were received. Both were from the hospital, and it is an interesting fact that one of them was a discharged soldier from a place hundreds of miles from Canton.

A correspondent of the *Choya Shimbun* says: "The hospital at Wönson was established solely for Japanese, but at present

large numbers of Coreans apply for medicines. During last year and the first half of this year about three thousand natives received medical assistance at the hospital, some of them having come a distance of over fifty Japanese *ri*. As it is not considered respectable for women to walk out, only three have applied in person. A patient is always accompanied by three or four guards, who come to see the building. The natives are generally stoutly built. The cleverness of the children often strikes foreigners. Their intellect, however, undergoes a change for the worse after marriage, which is attributed to the system of early marriages. Their physical power is due to the indulgence in flesh food and the neglect of intellectual exercises.

The following testimony to the character of Christian Indian women sent by Miss Hunter of Yankton, Dakota, is in pleasing contrast to the attitude of the pagan Indians toward their women:

"The past year the women's societies alone have raised $411 for the native missionary society, besides giving some to other objects. The contributions of the young men's societies are not as large as the women's societies. Last year the young men said, 'The women are weak; we can get ahead of them.' But this year, in one of their meetings, a young man arose and said. 'You remember that last year we said the women were weak, and if a strong woman and a man were wrestling the man would be victorious, but this year we see we are mistaken. The women have gone so far ahead of us in the road that we even cannot see the dust that they make. They have even gone over the hill and left us away behind.'"

At the meeting of presbytery in the church in Sao Paulo one of the native ministers, S. Miguel Torres, arose and said, "I am one of the living stones of this church. When I was a boy I was employed in a store in this city, and was sent out one evening on an errand. I passed a house in *rua* Sao José, where I heard singing, and entered. There I heard words that touched my heart. I stayed only a short time. When I came out the stars were shining, and I looked up and prayed earnestly that God would permit me to go there always and learn more and more of what I had heard." God answered that prayer in a very wonderful manner. Now he is the pastor of five churches, and his well-written books are reaching people in almost every part of this vast empire. How like the prayer of David was that of S. Miguel: "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life."

China.

WOMAN'S WORK IN CANTON.

MEDICAL WORK.

WHILE nearly every form of work in Canton has suffered interruption from the general state of excitement, the work in the great hospital has gone on much as usual. The attendance of women is very large, and Miss Dr. Niles finds a wide field among them for her skill and energy. In the special department of work for women, those who attend the hospital have always claimed a large share of the efforts of the ladies. They come from all parts of the country and from all classes of the people. Their condition is often pitiable in the extreme. Afflicted by desperate maladies, worn down by lives of hardship and harassed by numberless anxieties, the quiet of the wards is a great relief in itself. Their bodily ills furnish a text for leading them to trust their hearts to the Healer of all woes, and many respond to the word with a true faith. I remember a poor woman who came to the hospital. She was bowed almost double by physical infirmity and suffering from a troublesome disease. After listening to the gospel for a few times the truth began to dawn upon her mind, and as she realized its meaning she said, "I never heard anything like this before! I never knew there was a God who loved me, a Saviour who died for me, a heaven to which I might go." She became a joyous, active Christian in spite of her infirmity, and returning to her home, eighty miles in the interior, bore such testimony to the truth of Christ that four of her immediate family soon after became Christians, and we have now a station in her native village. The church meets in her house, and instead of the usual good-luck papers which the Chinese put up over their doors, you may find these words, "The house of those who worship Jesus."

SCHOOL WORK.

During the year the schools have been suspended for more than half the time. This has been a great misfortune, for the influence of these schools is very great. Many have been brought to the Saviour as the result of this work. Among the pathetic incidents in Canton is the story of the little deformed girl Akeet. She was small in stature, hunchbacked and in delicate health, and regarded with disfavor in consequence. When she became a pupil in the school, her heart, rendered more susceptible by hardship and suffering, soon opened to receive the peace of Christ. Her conversion was a complete and joyous one. She astonished the elders and pastor of the church by her experimental knowledge of the truth. Her happy trust and consciousness of Christ's presence and

help were shown as her eyes kindled when she spoke of His love and her faith in His care and protection. Although eleven years old, she looked like a child of six; but in the pale, bright face there shone the light of peace that gave unmistakable proof that the secret of the Lord had been revealed to her. She distinguished herself in the boarding-school for general attainments, but especially for the beauty of her handwriting, and was able to assist in teaching for a few years. Smitten by disease, however, she was soon rendered helpless, and suffered months of agony. Her face was ever a picture of sweet serenity. Her great delight was to talk of Jesus and urge her friends to receive Him, and through her prayers and tender entreaties her mother was brought to the Saviour. Her pure spiritual face upturned with eagerness to receive the message of divine love, her potent trust and perfect resignation, were beautiful to look upon, and showed what a priceless pearl was hid in that frail body. Living with her mother in the merest hovel, she murmured not at her fate, but ever shed the radiance of a sweet and gentle spirit through her comfortless room and filled it with the fragrance of her joyous trust in Jesus. Her last days were brightened by permission to have a room in the boarding-school, where during vacation she was carefully tended by her mother until the bright spirit took its glad flight. This beautiful life without the gospel would have been one of misery and neglect, her misfortune only serving to increase the unkindness of her people.

NATIVE CHRISTIANS.

It is touching to see the comfort and joy the gospel brings to these women in China. As they have approached the spirit world they have sometimes been blessed with visions of the coming glory such as have cheered the last hours of Christians in other lands. One of them, a woman in Canton who had suffered months of lingering illness, had such experience as the end drew near. Her daughter, one of our most accomplished teachers, was sitting by the bedside when her mother seemed to have gone. Overcome with grief at the thought of parting from her mother, she clasped her in her arms and prayed that she might be restored to her. Soon after the mother revived, and turning to her daughter said, "Why did you ask that I should be given back? I was with Jesus, and He would have kept me with Him. Oh, it was so beautiful, so bright, I long to be there." Ere long the messenger came. Crying, "Praise Jesus! praise Jesus!" she passed into peace with Him. Let such scenes of victory be placed in contrast to the cheerless, hopeless, ghastly ending of the multitudes of that people, to show the power of God's truth that can bring such experiences of hope and joy.

During the past year the trials of Christians in China have been manifold and severe, but have proved, and grandly proved, their sincerity. They have peculiarly strong claims upon the sympathy of God's people. Were they all gathered into communities where they could sustain each other, their trials would be less hard to bear; but scattered over the land, oftentimes removed from all sympathy, without the sight of a fellow Christian for months or years it may be, they need the strongest help to sustain them. Those who live in the full light and comfort of Christian lands cannot appreciate the desolation, the cruelty, the hatred, that fall to their lot. No stronger proof of their sincerity could be asked than their readiness to profess Christ in the face of all the trials that beset them, and no more conclusive evidence that the truth of God has taken deep root in their hearts than the fidelity with which they cling to their faith in Christ against all the schemes of friends or enemies to win them back to their former unbelief.

HOW DOES THE WAR AFFECT OUR MISSIONS?

Is a question which is often asked by those who read the often obscure and somewhat contradictory telegraphic news in our daily papers. There are many who are reading these items with the eagerness that arises from real heart interest in the Master's work in China. For the benefit of such we have endeavored to gather from recent letters such news as will throw some light on the question, taking first our southern mission of

CANTON.

The excitement which at one time threatened both the lives and property of the missionaries at this station has gradually subsided; the authorities have issued proclamations to the effect that a distinction must be made between the French and foreigners of other nationalities, and our latest reports say that the fears that were entertained that Canton might be made a point of attack by the French have been dispelled now that they have turned their attention in other directions, and the country is becoming quiet, so that we hope whatever mission work has been interrupted may soon be resumed. The hospital work has gone on as usual, although there are not as many patients as usual.

From

NINGPO,

our next station to the north, Mrs. Butler writes:

"The war between France and China has not as yet been any help, but a hindrance, to our work among the Chinese. We are all

foreigners, and whether American, English, German or French, they look upon us suspiciously and speak of us as the 'red-haired men.' The Ningpo people are quite gentle compared with the northern and southern Chinese, and have never had a serious riot here, yet we cannot tell what may come. There have been several panics this summer, and at the time of the engagement at Formosa about four-fifths of the people of Ningpo city fled to the country, taking their personal effects with them.

"We are very closely watched, for the people think that as long as foreigners remain they need not be afraid. Friday when I was out visiting from house to house I was told by a woman, 'We have been watching you to see if you leave your house. If we should see you go, then we would pack our goods and go off to the hills.'

"But they fear the French, while we have no fear of them, but of the Chinese themselves. They would be too glad of an excuse to get all of us away if possible. The Christians know this, for they are hated also and are called 'the followers of the Jesus men.' It is hard to tell which would be the more dangerous for the foreigners, to have the Chinese victorious or defeated. When they are defeated they usually become frightened and cringe to foreigners, but now they are so aroused towards the French that they seem to grow more and more hateful as the war goes on.

"On the 4th of October there was a very unexpected outburst at Wenchow, a city about three hundred miles south of us. It commenced at 9 P.M. at a chapel while the missionary was holding a prayer-meeting with the Christians. They burnt the chapel and the missionary's house to the ground, and he only escaped with his life. They then proceeded regularly to two other missionaries' houses and burnt them and also two chapels. They also burnt the premises occupied by the Roman Catholic priest, and then went on to the temples occupied by the foreigners in the employ of the Chinese customs and looted their houses, burning everything, even tearing out the glass windows and floors of foreign patterns and burning them. The foreigners barely escaped with their lives.

"One lady of the 'Inland Mission' had a girls' day-school at Wenchow, but she had gone to Shanghai for a short change. Her husband on hearing what was coming got the girls together and commanded them to go with their matron to the house of a mandarin. They however would not leave him, and he being lame and using crutches, he had hard work to get away with his life. All the missionaries fled to the residence of an official and were kept in safety. The others fled to an island to the British consulate, and the mob was furious to go after them, but the boatmen had been ordered with their boats to leave the shore, and so their fury was stayed.

"There was up to this time no intimation that any outbreak was premeditated, but they had evidently planned the attack, as they had kerosene and appliances ready for use. We need the prayers of God's people for strength and patience in our work, and especially that we may have grace not to offend these people when they are so insolent to us. Pray also for the dear native Christians. They suffer very much from threats and from harsh words and sneers. Three different times our Christians have had warning that on such a night they may expect to have their houses, the churches and school-houses burned and themselves put to death. These are seemingly only threats, yet at such a disturbed time threats are not trifles."

Mrs. W. J. McKee, also of Ningpo, writes:

"We closed school for the summer vacation July 23, and a week later started for the hills. We found the new sanitarium with its pleasant surroundings nearly a mile away from the village where we spent the summer before, a great improvement on our accommodations at that time, and we all gained much more in health. There were twenty-one foreigners in the house, eleven grown and ten children, and we were divided into two families, Mr. and Mrs. Butler keeping house for part and we for the remainder. We were enjoying the fresh air, delightful scenery, pleasant companionship and complete rest to the full, when suddenly recalled to Ningpo by our consul, on account of the hostilities begun between France and China at Foochow. We were quiet and peaceful enough in the country, but came back to the city to find great excitement. All who could get away were fleeing with their families and goods to the country. They feared not the French alone, but their own soldiers as well, for the experience of the people at the time of the Taiping rebellion had not been such as to create much confidence in their own troops. All sorts of wild rumors were afloat, and the poor people knew not what to believe. The foreign gentlemen did what they could to try to quiet them, and they seemed to place much confidence in the news received through foreigners. The excitement did not last long, and now many who had gone into the country have returned, but the present unsettled state of affairs is very trying. Business is at a standstill, and many are out of employment. If a settlement is not soon effected we fear much suffering among the poor when the winter sets in. As regards danger to ourselves, everything at present seems quiet and the people friendly, but in case the rowdy element should be aroused, of course there is no knowing what may happen. We feel safe in the care of our heavenly Father, and are not anxious about the future.

"We are able to continue our work much as before; the schools,

both boarding and day, are well attended. The Bible women found it impracticable to go about much during the excitement of August and early September, but now they are working as formerly, and say in some places they find a more ready welcome than before. It is hard to see how any good can come out of the present state of affairs, but pray that the Lord will cause the wrath of man to praise Him, and make all the wars and rumors of wars advance the interests of His kingdom."

SUCHOW.

Mrs J. N. Hayes, of Suchow, writes:

"We were at the hills, about fifty-five miles from Ningpo, spending the hot weather, but were sent for to come down at the time of the greatest excitement, when the seven gun-boats were sunk at Formosa. We heard after we arrived at Ningpo that there was a plot laid to kill all the foreigners up on the hills, but it was prevented by some of the better Chinese who were aided at the time of the rebellion. On our way to Shanghai we were obliged to run over torpedoes, the river being all closed but a narrow place large enough for the steamer to pass, where the Chinese had sunk torpedoes to be ready for the French if they attempt to go to Ningpo. The captain told us he did not enjoy passing over them every day, not knowing what the Chinese might take into their heads to do. They thought in Shanghai it was unsafe for us to come home, but we would have been glad had we come a week earlier, for at that time our house was entered by thieves and over fifty dollars worth of our goods were taken. A number of our wedding presents were taken."

A MISSION STATION IN CHINA.

BY REV. GILBERT REED.

THE city of Chefoo, on the coast of north China, full of bustle and progress, is not thus termed a city by the Chinese. And in this consists its first peculiarity. Some thirty years ago, along by this same sea-shore, where now rise native shops, foreign houses and business establishments, there might have been found only a few small mud huts of poor fishermen. Across the plain, encircled by the hills, appeared a little native village or two, with perhaps the semblance of a village wall around it. But foreign merchants and foreign missionaries, and so foreign consuls, began to come, marking this as the most fitting port for many a mile of coast traffic. And so, while Tung Chow, a city fifty miles distant, was really chosen by treaty convention as one of the open ports, the blessing or bane has fallen to this city of some forty or fifty thousand, named Chefoo. And furthermore, the name is not used

by the Chinese, for speak to them of Chefoo and they understand a little village across the harbor, on a rising promontory jutting out into the sea. The Chinese name, sounding to foreign ears not quite so musical—though neither should take the prize—is Tentai. The place now stretches up from the sea-shore to the newest villages on the plain, and their identity is lost in it.

It is the only port for this province of Shantung, and in fact the only port between Shanghai and Tientsin. In a foreign way it possesses three native shops with foreign goods, three foreign stores, four hotels, meant mostly for summer visitors; four missionary compounds, four foreign merchant establishments, and three consulates, English, American and Japanese, with other nations represented by consular agents. In the community where the business men live there is a Union chapel for Protestants, a Roman Catholic cathedral in process of erection, and a "Rest" for the sailors. In connection with each of the missions there is also a chapel, one which is used entirely for Church-of-England worship. Thus the religious opportunities are bountiful for Chinamen, or for dwellers from foreign lands. One Sunday I was present at five services, four of which were in English. One at 9 o'clock, at the communion service of the China Inland Mission; one at the 11 o'clock service in our Union chapel; one at the Chinese service at 2.30 in our Presbyterian chapel; one at the 4 o'clock service of the Church-of-England Mission, and lastly, at 6 o'clock, an evangelistic service in the Seamen's Rest.

And so we have missionaries of four societies, the Scotch United Presbyterian Mission being the additional one to those already named. And what is the work as sustained by so many in so small a place? Here lies the second great peculiarity. The mission work of Chefoo missionaries is almost imperceptible in Chefoo proper. Let us visit them for our better apprehension, and with no less an appreciation.

In the Scotch Presbyterian Mission there is a hospital, dispensary, boys' school and chapel. The young physician being home in Scotland on account of health leaves only one family, Rev. Alexander Westwater, who is just now becoming equipped in the Chinese language for preaching among the people. The former representative of this mission, Dr. Williamson, did much good work in book distribution and literary work, but has never developed that evangelistic element which most forcibly impresses the observer.

Turning to the American Presbyterian Mission we are at once surprised with the wonderful success it has well earned in conversions. Having a boys' school, under the charge of Rev. Hunter Corbett, a girls' school, in charge of Mrs. Leyenberger, and the

nucleus of a Bible-class for women in charge of Mrs. Nevius and Miss Berry, it yet devotes the greater part of its time and thought to the preaching of the gospel and the promulgation of Bible truth. This work is done among those who live upwards of a week's journey, one hundred and fifty to three hundred miles away. The Rev. Hunter Corbett has upwards of a thousand members in his pastoral charge, most of whom belong to the church in Chefoo, but who live many miles away, and receive the communion on the visit of their pastor twice a year. Dr. Nevius has over eight hundred members who are not, however, connected as yet with any organized church, but are under thorough training in their respective stations, all directed by his own oversight and kind watchfulness. Both of these brethren have a Bible-class of their leading converts upwards of three months in the year, Dr. Nevius in the summer and Rev. Mr. Corbett in the winter. At this time very close drill is given on Bible knowledge, the rudiments of church history, geography and astronomy, and they who are thus instructed must act as teachers to others on their return to their own villages and friends. The Rev. Mr. Leyenberger, who had charge of Dr. Nevius' work during the absence of that gentleman in America, has only just begun a separate work, with a few converts, also carried on in the towns some distance from Chefoo. Wherever inquiry has been the strongest these missionaries have gone, though the journey might take them to the very boundaries of the province. The church can well rejoice in the success as well as fidelity of these experienced, devoted brethren.

In the China Inland Mission, elsewhere the great pioneer society of China, there is chief attention given to an English school for foreign children, which thus meets the wishes of many families throughout the stations of the land. In addition their homes are thrown open to the sick, who come from wearing work, or to the recruits from home, waiting for fitness in language to labor in the interior, in oftentimes less healthy, less friendly, but more needy places.

The Church-of-England Mission, under Bishop Scott, is not yet fully manned for work among the Chinese, and so services are held in English for the benefit of the residents, and especially the summer visitors staying at the hotel near by.

Thus the work is attractive by its very strangeness. The many missionaries who come here for rest and health during the hot days of summer inquire into the peculiar methods of the missionary work of this province, and in return aid us by their inspiration, prayers and suggestions. Unfolding divine truth to the erring is a responsibility that calls for hourly sustaining grace.—*Presbyterian.*

MISSIONARY LADIES IN CHINA.

REPRESENTING THE W. F. M. S.

Mrs. J. L. Nevius, Chefoo.
Mrs. C. W. Mateer, Tungchow.
Mrs. James Shaw, "
Mrs. H. R. Smith, "
Mrs. B. C. Neal, "
Mrs. John Murray, Chenanfoo.
Mrs. S. A. Hunter, "
Miss M. L. Berry, Chefoo.
Mrs. W. M. Hayes, Tungchow.
Miss Harriet Noyes, Canton.
Mrs. A. P. Happer, Canton.
Miss Elverda Happer, "
*Mrs. B. C. Henry, "
Miss E. M. Butler, "
Miss Harriet Lewis, "
Miss Margaret Baird, "
Miss M. A. Fulton, M.D., "
Mrs. George F. Fitch, Suchow.
Mrs. John Butler, Ningpo.
Mrs. Charles Leaman, Nanking.

REPRESENTING THE W. P. B. M. OF THE NORTHWEST.

Mrs. W. J. McKee, Ningpo.
Mrs. J. M. W. Farnham, Shanghai.
*Mrs. W. S. Holt, "
Mrs. W. L. Emens, "
Mrs. Hunter Corbett, Chefoo.
*Miss Jennie Anderson, "
Mrs. J. A. Leyenberger, Chefoo.
Mrs. Robert Mateer, Wei Hien.
Mrs. J. Newton Hayes, Suchow.
Mrs. Paul Bergen, Chenanfoo.
Mrs. A. A. Fulton, Canton.

PRONUNCIATION OF WORDS COMMONLY FOUND IN LETTERS FROM CHINA.

KEY OF THE MARKED LETTERS.

a as in awe.
ā as in fate.
ă as in fat.
ä as in father.
e as in her.
ē as in me.
ĕ as in met.
ĭ as in pin.
ī as in pique.
ō as in note.
ŏ as in not.
oo as in soon.
ū as in rude.
ŭ as in nut.

Cangue (kăng).
Căn-tŏn′.
Chäng-shä′.
Chē-foo′.
Chĕh-kĭäng′.
Chē-năn-foo′.
Foo-chow′.
Häng-chow′.
Hō-năn′.
Hū-pĕh′.
Kaī-fūng′.
Käng.
Kĭäng-su′ (se).
Kweī-chau′.
Kwŏng-Saī (chi or shi).
Lieū-chow′.
Măn-dā-rĭn.
Năn-chäng′.
Năn-kĭng′.
Ngăn-kĭng′.
Ng′-chow′.
Nĭng-pō′.
Pē-kĭng′.
Pĕh-chĭ-lĭ.
Pō-yăng′.
Quan-si′.
Shăng-haī′.
Shăn-sī′.
Sū-chow′.
Sz-ngan′.
Taī-yūēn′.
Tūng-chow′.
Wei Hien (wa hyēn, an h sound and then yēn, as some say h'yar for here).
Whang-ho′.
Woo-sūng′.
Yä′mĕn.
Yăng-tsē-kĭäng′.
Yū-nnăn′.

WE are glad to announce that the Question Book on China will be ready for the use of auxiliaries and bands in preparing for their February meetings. This is the sixth of the series. Price 5 cents.

* In this country.

FROM JAPAN ABOUT COREA.

BY MISS ANNIE K. DAVIS.

THE following article, which appeared in the *Presbyterian Banner* a few weeks ago, gives an excellent idea of the attitude of Corea towards the outside world:

Dr. Maclay was the speaker at the monthly conference meeting to-day, and gave an account of the trip he and his wife took to Corea this summer, prospecting for missionary work He first told about the way to go, from here to Nagasaki and from there in a smaller steamer across the Corean Strait to Fusan headland, and from there around the southern and up the western coast of Corea to the port of Seoul, a little place with an unpronounceable name. The harbor was unusually lively with several Italian ships there on government business, making the treaty, and a Russian and also an American man-of-war. It is a day's journey from the harbor to Seoul, the capital, and Dr. and Mrs. Maclay found that every available conveyance, including sedan chairs, had been engaged for these ship people, and nothing was left for them to go up in. He went on shore to present his letter of introduction to the Japanese consul and get his advice in the matter. This official treated him very kindly indeed, said that everything was taken, but that Mrs Maclay should have his own sedan chair and bearers, and he would see that something was on hand for the doctor.

They came off from the ship the next morning to find him true to his word, his own good chair for Mrs Maclay, and an old one, mended during the night, for the doctor. Eight bearers apiece were provided, part of which number earned their pay by shouting and encouraging the others. The road is wretched, and towards evening, as they entered the suburbs, the odors were not refreshing. Dr. Maclay said there may be a clean home in Corea, but they failed to see a single one during their two weeks stay in the capital. Strange to say, however, the men come out of these filthy, foul-smelling houses clean from head to toe. Every Corean gentleman puts on a fresh coat every morning, and the wives are seen out all through the city in the streams, pounding the white coat on the stones for their lord to wear on the following day.

I suppose this constant and arduous employment does not leave them time to carry out the rules of hygiene and domestic economy even if they do know them. They are a neat and modest people in their dress, and are much shocked at the demoralizing manners of the Japanese. One official, when asked if he would not like to send his daughter to a Japanese girls' boarding-school to be educated, answered most emphatically in the negative, his objection being the fear that she would be contaminated

Well, Dr. and Mrs. Maclay got into Seoul, and found a place to stay, after some hunting around, at the American legation with Gen. and Mrs. Foote, who welcomed them warmly and made them much at home in the old "Yashiki," where they lived. Dr. Maclay set about his business at once, which was to see whether foreign missionaries could go there. He found that there was not one of the foreign residents, consisting of Gen. and Mrs. Foote, American minister and wife, and Mr. Alston, English consul general, with a Mr. Mullendorf, who has become almost a naturalized Corean, who dared to hope for success. The latter individual refused to see Dr. Maclay when he called, showing hostility to the cause and an unwillingness to use his influence with the government in behalf of our mission work. As a last resort, after hearing a good many discouraging and rather intimidating remarks, Dr. Maclay decided to present a letter he had brought to a Corean official who, he had heard, was friendly to foreigners. He was rather put back, however, to find, on requesting his interpreter whom he had brought with him from Japan to give this letter and arrange an interview, that the two men were on very bad terms. The interpreter, however, put his feelings in his pocket and took the letter, coming back with the encouraging news that the official would meet the doctor next morning.

He was found in an apartment neatly furnished in foreign style, which was a good omen. Dr. Maclay recognized him as a Corean who had been to Japan and called upon him in Yokohama to thank Mrs. Maclay for teaching three Corean boys, which she had done for awhile. This was very encouraging; but when this gentleman, without waiting for the doctor to state his business, said, "You have come about the mission business; it is all right, for I showed your letter to the king last night and he was very much pleased with it," Dr. Maclay felt he was repaid for all his trouble and disappointment. The Corean then went on to say that not much could be done yet beyond schools and medical work, but that Protestant missionaries might begin such work. The people are not opposed to Christianity as a religion; are utterly indifferent to it in that light, but strongly object to it as a system of country stealing, thinking that all missionaries come with hidden political motives. Our treaty with Corea does not provide that foreigners may live in the capital, which is a drawback. The British have such a clause in their treaty, but it is expressly stated in a sort of codicil at the end that this permission is granted in view of the fact that the Chinese live in Corea. As long as they are allowed to live in the capital, the British may; and the Americans may hold on to the British, I suppose. The doctor calls Corea a land without a religion.

No Buddhist priest is allowed to enter Seoul, and there is not a temple in the whole city. What an unbroken field for missionary work! It has been begun by Japanese Christians to some extent, and they have in charge a Bible agency at Fusan, which is more a Japanese than a Corean town, however. The Japanese are endured but not much liked in Corea, and it looks as if American missionaries, if just the right ones can be found, were the best to begin the work. There are six young Coreans in our Tsukiji boys' school studying hard, learning music from Mrs. Maclay, and a number of older men sent here have become Christians, as you no doubt have seen from letters written by Mr. Loomis and Mr. Knox to the *Foreign Missionary*.

A SAD JOURNEY.

Our December number contained the sad news of the death of Mrs. R. H. Nassau. Miss Nassau was anxiously awaiting an opportunity to reach the desolated Talaguga station and her lonely brother. A later letter gives an account of the sad river journey.

I have a boat, the Evangeline, and I have three young men from the Kembo and Benga district, but need two more persons; yet so great was the fear of this Galwa tribe in which we live, of the Fangwe and Bakeli, who were fighting and firing on passing trade canoes and boats, that I could not for several days succeed in getting more than one Galwa man. There was doubtless cause for fear. The Fangwe had fired for nearly an entire day on one of the German trade steamers, the Okoto, and badly wounded her captain, who was brought to us, and for some days I dressed his mangled foot, but the suspense was trying my nerves fearfully. I applied to one of the oldest traders, a Scotchman, for help. He promptly and kindly furnished me two of his best Kroo boys. I started on Friday, August 21, being well aware that a fear lurked even in the hearts of my brave, kind Christian boys. But I know also that they were trusting in the same God and were determined to go forward, looking unto "the Lord to provide." With the Sabbath that intervened, and which I trust we spent profitably at the first organized but now sadly deserted station of Belambila, we were four and a half days in making the journey up to Talaguga. As it was not deemed safe by the young men of my boat for us to sleep in any towns on the first day's journey, we spent the first night moored by a large sand-bank in the middle of the river. I slept in the boat, if that could be called sleeping which heard every weird cry from the forests on the two distant banks and the soft lapping of the wavelets on the sand-bank. Only one canoe passed us in the night; the occupants were Fangwe, as we knew by their songs, but they did not come near us. Perhaps our dear Lord "hid

us," so they saw not the little white boat with its one white woman, or the sleeping-tents of the young men pitched near on the sand.

With the first gray dawn the Evangeline dipped her oars, and we glided away, not appreciating how we were to pass through two lines of angry people. We knew enough to appreciate the dangers of our expressed bound trip, when in all the way not one canoe or trade boat passed us going up; all seemed hurrying down. We stopped near a small Akeli town to eat our 11 o'clock dinner. It had a rocky shelving bank. Our meal finished, we were ready to renew our journey, when the young man who had charge of the boat and its belongings said, "Mero Bella, both the rudder reins are gone." It seemed wonderful; they could not have been stolen; there had been but slight jerk as we touched the beach. Presently one of the young men suggested they might be in the water. Diligent search discovered both only a few feet behind us, where the water was flowing in a swift current, and where, while we had been moored, a native canoe from a near town had passed. The Lord was taking care of us, and He gave us that as a sign. With his excellent skill the young carpenter soon replaced the irons, and then all six of the young men uncovered their heads reverently while I thanked the dear Lord for giving us this token of His favor, care and guidance. With softened, grateful and braver hearts we finished that day and rested the next Sabbath at Belambila.

As we continued our journey on Monday and Tuesday I was almost overwhelmed with astonishment at the populousness of this part of the river. Large towns, many people, Fangwe and Bakeli! As we passed near them there would be a rush of people, the men with their guns; but our boat, our candid salutation and prompt answer, news of who we were and where we were going and a promise to visit them as we returned, were sufficient to elicit a friendly though vociferous response, and if evil designs had been in their hearts we saw no evidence of the fact. How my heart ached for these crowds of poor wild people, so recently emerged from their forest homes of the far interior! The ever-present sorrow of Talaguga even was for the time forgotten.

At length Talaguga is reached. Then the truth all passed over me; it is no sad dream of the night: Mrs. Mary B. Nassau is no longer here! The more than comfortable, the beautiful, house which my brother had labored so hard to complete as a suitable home for his beloved wife is almost ready for occupancy, but she who was to have been the charm, the light of it, is resting in a new-made grave in the white rocks that rise close beside it. All that was mortal of her rests there, but her spirit seems to breathe in all that is said and done in the Talaguga mission home. Her brief life was not in vain.

From our Missionary Mail-bag.

CHINA.

THE following bright letter from Miss Berry, of Chefoo, gives an interesting instance of the good accomplished by the itinerating work in the Shantung province, alluded to in Mr. Reid's article on another page:

Have you heard of our class of women from the interior? Do not let the word *our* mislead you into thinking that I take a prominent part in their instruction. Of course I hope to be able to some time, but I have distinguished myself thus far by my frantic gesticulations. It is beyond my feeble comprehension how a missionary in China can do much for the first year or two. Of course one can take some of the responsibilities from the older missionaries, but it is impossible to do much direct work until one has a good start in the language; and as there is no royal road to Chinese, one must study hard and patiently before she can be of service.

Our class consists of eight women and five girls. The women are from Dr. Nevius' stations in the country. We had thought of waiting until next year before commencing this class. I should have been much better prepared for them. But when Dr. Nevius was out on his autumn tour, he found a number of women so anxious to come to us for instruction that he selected a few.

You should have seen their arrival! It was on a cold snowy afternoon, early in December. We had been looking for them somewhat anxiously all day, for the roads were very bad. About three o'clock in the afternoon I heard a shout, and looking out of the window saw Dr. Nevius and some of the men hurrying down the path in front of our house. There, just at the turn of the road, were two large wheelbarrows, covered with straw matting, one drawn by a large ox, the other by a donkey. They looked so odd—something like the pictures of prairie wagons. The women got out and walked, or rather hobbled, up to the house.—Just walk around on the heels of your boots and you will have a good idea of a Chinese woman's style of walking—only be sure to throw your arms out to balance yourself.—While they were on the way to the house we were seeing that all was ready in their rooms. A fire was made and food prepared. As soon as they came in Mrs. Nevius, Miss Bainbridge and I got up with them on one of the large *kangs* or earthen beds. Imagine my disappointment to find that they spoke a different dialect from that of the people here, and that the sentences I had been preparing to launch out with were utterly useless! Even the Chinese here at first found difficulty in talking with them, so varied are the dialects of this country.

We are all very much interested in the class—not a very large one to be sure, but it is a good beginning—and there is every prospect of its increasing in numbers and interest. They are to remain with us for several months at a time. Only one of the women had seen a foreign lady before coming here, and yet they know of the Bible and its teachings. Some of them had studied it so as to repeat verse after verse from memory. Who had taught them these things? Their brothers, husbands or fathers, who had been brought to understand them through the efforts of Dr. Nevius. So you see that many women came to know of our Saviour without the help of woman. It is but natural that it should be so. The work of the male and female missionary is to a certain extent inseparable.

I enjoy being with the women and children very much; but I must confess that I should enjoy it more if they were not so ignorant of the old saying, "Cleanliness is next to godliness." But how can they learn without a teacher? They are very affectionate and sympathetic. When I go to their rooms they crowd around me, their faces looking very bright and happy. I often feel an arm thrown around my neck, and they enjoy holding my hands and talking to me, although they know I do not understand half that they say. We get on quite well, however, with the aid of gestures, which, with me, go a great way. My boots and gloves are still objects of wonder to them, and when I took off one of my boots, and let them see and feel the shape of my foot, they exclaimed, "Why, it is just the shape of a little child's!" It seemed very strange to them that the toes were not doubled under.

I should like to tell you much more about the class and work here, if I had time. I would like to tell you, too, how Temple Hill, just above our house, was thronged with people a few days ago, to celebrate the anniversary of their god's birthday; how the people went up, one village at a time, with food and fire-crackers for the entertainment of their idol; how the beggars thronged the path—poor miserable creatures. To think that such throngs of human beings worship that hideous idol! I felt such pity for them as I thought that this is the best way they know to please their gods; and my prayer went up to the true and living God that He would teach them of Himself and His wondrous love. I have only time now to add that I am very happy in my home and work here. I enjoy studying the language. Of course it is difficult, but then it is interesting, and becomes more so as I go on. There is enough work to do as soon as one can converse a little. I cannot see how any one could be put down in any part of this empire without finding more work than she could do.

In letters to societies supporting schools and scholarships, Miss Hattie Noyes tells of courage and constancy which we may well emulate:

Notwithstanding unfavorable circumstances, we have had a very prosperous year. We had altogether in the training-school thirty-two women, and there were eighty girls in the boarding-school. The public examination showed that the scholars had been diligent in their studies. Eight of the girls finished committing to memory the whole of the New Testament, Psalms and Proverbs and other parts of the Old Testament. They have gone through the New Testament carefully, explaining it verse by verse. Nearly all of the women and all the larger girls are professing Christians. It has been twelve years since these schools were first opened. In that time 110 of the scholars have united with the church, and of this number more than 50 have been employed as helpers by our own or other missions. It is always a very encouraging thought that every one who becomes a true Christian must exert more or less influence over those with whom he is associated, and so the number of workers is constantly increasing.

Miss Noyes also speaks of the practice of

FOOT-BINDING,

which has so long been a serious drawback to the usefulness of Chinese women:

We have never done more than use our influence against this cruel practice, and are greatly pleased to see how many are being led to see the folly of conforming to such a custom. One scholar, A Sam, whose name means the third in the family—Chinese girls are often named in this way—has great decision of character, as you will believe when I tell you that last year she decided that she would unbind her feet. Her relatives were much opposed to her doing this; and when they heard that she really had disobeyed them in the matter, and taken off the bandages and allowed her feet to become the natural size, they were very angry, and sent her word that she had disgraced them all, and need never come home again, as they would have nothing more to do with her. Fortunately she has an aunt who is a Christian, and who is kind to her, so that she does not feel quite forsaken. During the past year eight of the scholars in the school and two of the teachers have unbound their feet. The cruel practice seems to be gradually giving way. The Christians very rarely bind their daughters' feet, and as their number is constantly increasing, their influence will be felt more and more. There are only three or four girls in the boarding-school now who have bound feet.

THE WORK OF A NATIVE PASTOR.

We now have a native pastor in the Second Church, to which we belong It seems strange to us to think that *our pastor* is a Chinaman; but he is a man whom we thoroughly honor and respect, one who has bravely endured persecution for righteousness' sake. He is the first native pastor in connection with our mission in southern China. He formerly lived in California,—spent several years there, and learned to speak and write English fairly. He was offered the charge of the Chinese church in Sacramento, but declined it, as he wished to come back and preach to his own people. A building was procured for a chapel in his native town, and he went there in company with a medical assistant, a graduate from Dr. Kerr's medical class. But the people were most determined in their opposition to Christianity and to its introduction. They attacked the chapel, broke in the doors, destroyed the benches, stoned the assistants and compelled them to flee. But they were not intimidated, and the chapel was soon repaired and they returned to their posts, to have the same experience over again. Placards were put up calling on the people to kill and drive them out, and offering several hundred dollars to any one who would kill Kwan Loi, the pastor. A second time the chapel was attacked, and so surrounded that the assistants' only way of escape was by climbing out on the roof, and so down into another house. It seems almost a miracle that the doctor, who is a cripple and can only walk with crutches, was able to accomplish it. After again destroying the seats, the chapel door was walled up, and has remained so ever since. The mission concluded that it was best for the time to abandon the attempt to open a chapel there.

INDIA.

Miss Patton, of Panhala, told us in the September number of the determined opposition of the government schoolmaster to her school. She now writes:

My "enemy" the schoolmaster has gone, and a very nice man, apparently, has come in his place. Miss Little, the superintendent of the government girls' school, was here about two months ago, and found that in spite of her order he had almost compelled many of my girls to come in, to increase the number on his roll. She told him then and there that he was not to allow them to come to his school, even if they wanted to. Since that time I have had no more trouble from him. She also gave my children some presents and native sweetmeats, to show that she favored our school as well as her own. She said she did not want to draw away a single child from us, and would not have started a school here, only the people wanted it and she could not

refuse. Our four boys are at their homes, and are not allowed to return to us. They are watched, and kept as it were "under lock and key." About the time of our last communion the older boy came here—was sent by government to carry something, I believe—but was accompanied by relatives. He said that the boys wanted to come to communion, but did not tell their friends that—only asked to come to the fort—but in some way the friends seemed to understand, and said, "Oh no, they must not be allowed to go, for they will *eat* and become more defiled."

NEED OF MEDICAL MISSIONARY.

I am rejoiced to learn that you are getting a fund for medical education for young ladies. I wish we had a medical missionary here. So many come for whom Mr. and Mrs. Ferris can do nothing, and the people will not go to the hospital. The woman who brings our girls has been sick nearly two months. I did not know what to do for her, for I did not understand what was the matter, and did not dare to give anything but simple remedies. I pleaded day after day with her to go to the hospital; I said I would have a conveyance hired, and bear any extra expense; but she would not go. She would say, "Oh, Misse Sahib, you are my father and mother; I have no one else; but do not send me there to die alone. I will take anything you give me, but don't make me go there." I told her I would not make her go, but it would please me very much if she would go, and show people that there was no truth in their wicked stories about the hospital. She is now able to come with the girls to school, but is still very weak. There that woman lay in a little room, having no window, and only one small door that opened into an entry in which a cow and a horse were stabled, and all the odors and bad air could rise into the inner room, which is higher. She had fever and some trouble with her throat; and then think that near her bed was a fire built on the floor, with no chimney nor escape for the smoke except as it slowly made its way through the roof! Is it not dreadful? and can you wonder that she did not get well soon? The people, when well, live out in the air much of the time, and that is the only way we can account for the fact that they do not all die in infancy.

JAPAN.

Miss M. K. Hesser, Kanazawa, writes:—Lately I spent a day and night at Komatsu, a town about twenty miles from here, during which time we had three meetings; one at the hotel, in the afternoon, where there were about thirty present, and one at the house of a Christian woman, who moved there this summer, and has herself not yet been baptized, but

whose faith is a lesson to us all. Her husband is a keeper of the prison, and when he was ordered to go there last summer she felt very sorry, because she had just learned the "way," and there were no believers in Komatsu; but when we told her that no doubt the Lord had something for her to do there, and that she could lead others to Jesus, she went gladly, and she has worked faithfully and bravely for the Master. She is an intelligent woman, but her education has not been very extensive. She says, "Wisdom have I none, learning have I none, but this one thing I believe, that the Bible is the word of God, and through Christ I am saved." We had about sixteen at the meeting at her house, while the next morning some came to the hotel to inquire more particularly about the "way."

After arriving in the town I sent my passport, as usual, to the police station, and they sent word that if I wanted to go out to see the city or visit at any place in it, please to let them know. We did so, and a policeman in full uniform, with a long sword hanging by his side, came to attend us. He said we could go anywhere, but he had been sent to prevent any one from annoying us. Of course a large crowd followed, and after we had entered the house of this Christian woman, many climbed on the roofs of the neighboring houses, to look in the window to see the foreigner. A heavy rain storm came up, and I was compelled to return to the hotel in a *jinriksha*. We had to return home the next day, because the doctor could not spare H. longer, for she is her interpreter, and I had many things to see to in regard to our school.

SCHOOL WORK.

November 4.—This is the emperor's birthday, and we all have vacation, but to-morrow our school opens. It is only conducted in a private way now, until we get the permission from the governor, Satoni San. My assistant has just finished the petition for the school, and will send it to the governor to-morrow; then it will take, no doubt, several months before we will receive the answer. Until then we cannot take many scholars—not more than twenty.

Kanazawa is so far removed from Tokio and Osaka that it is very hard to get native helpers to come here, so we must raise up our own helpers as soon as possible.

My heart is full of joy now that I am about to see my heart's desire fulfilled, and we are to have a Christian girls' school in this heathen city. The main part of the instruction will be in Japanese; the teacher is a Christian, and a very fine scholar, being a graduate of the Imperial Normal School at Tokio. She was my personal teacher for a little while after I had returned to Osaka last year, and we became good friends.

With all these promising circumstances I feel that our school must succeed, but I know that it will be a failure if we do not have the presence of the Holy Spirit to guide us. Will you not unite with us in prayer for a special outpouring of God's Spirit upon us?

JAPAN.

Mrs. Porter, M.D., of Kanazawa, formerly Miss Dr. S. K. Cummings, wrote soon after her marriage:

Yesterday the first service—the Sunday-school—was held in our new church in the morning, when there were about ninety present, and at the regular service in the afternoon there were more than could be seated. I accompanied my husband to a distant part of the city where he with a native helper is establishing a new station. Besides these three services we have in our home a Sunday-school which is largely attended by a class of persons who rarely go to a church. At first they are attracted by the foreign house, organ music, a sight of the inmates, etc., but once here they seldom fail to come again. This Sunday-school was opened by Mr. Porter's sister nearly a year ago. The native prayer-meeting which we began in my little home last winter we have resumed here each Tuesday evening. During the summer it was held at Miss Hesser's and my home.

Ever since coming to Kanazawa I have labored under a disadvantage in not having a dispensary in which to see my patients. Last winter I saw them in my dining-room, which was annoying in the extreme, sometimes loathsome, as all forms of disease come to us. As Mr. Porter's sister lives with us, one room is occupied by her helper and my own student, and our spare room is now filled by the boys' school while their building is being erected. To-morrow I expect another student from Yokohama; thus you see not only our lives but our homes are full.

For the Young People.

*A VISIT TO A CHINESE FAIR.**

A GREAT fair or market was being held at a city in the province of Shan Tung. There seemed to be for sale everything necessary for Chinese humanity, from silk to soap.

It is hard to picture out before the readers a city street of more than a mile in length, lined on both sides with stalls, on which were displayed all things for use or ornament. Further to the west,

* From a forthcoming volume, "Old Highways in China," by Mrs. Williamson, wife of the well-known Dr. Williamson of Chefoo, for thirty years a resident and traveller in China.

vegetables and grain were being sold, and displayed on matting spread on the raised pathways at each side of the street. The sellers at these fairs pay a tax to the town.

There were few women in the market. But a Chinaman has a very good idea of the requirements of his household.

The articles displayed gave us a good insight into the condition and comfort of the district. Vegetables and fruits of many kinds were there. Grain was abundant and in great variety. There were many kinds of matting, some of it quite gay in designs of white and scarlet. There were baskets, brooms, crockery, shoes, incense papers, silk, yellow and white, cotton in pod and spun yarn, native cloth of all colors, and great piles of what in England is called Nankeen cloth. There were tables of cakes and confections, tables of fortune tellers and letter writers, perambulating soup kitchens and peripatetic barbers, mobs of mules and donkeys, salt and sugar cane, gossipping ducks and gobbling geese, hens and mocking birds imitating all manner of sounds. There were firewood and charcoal, fir cones and fir branches. What a strange mingling of all sorts of things was there, under the bluest of blue skies, under a vault of heaven having a look of height that I have never seen elsewhere!

Some of the stalls dazzled with sham jewelry, bracelets and pins, earrings and all of the gewgaws that girls like, while a little box in a corner contained a pair or two of real gold and gem earrings worth more than all the sparkling show. There were books and artificial flowers and blooming flowers and flowering shrubs. As we went along the road we were greeted with the exquisite perfume of the *kwe hira*, and saw men carrying flowers and shrubs in all directions from the market.

In the midst of all the traffic of the fair our *shendyles* halted and our books were taken out. A rapid sale began. The concourse of the people became so great that the way was blocked up. So we had to leave the booksellers behind and go straight through the main street to the outskirts of the town, where there was room to unload the poor animals. Hither there was a great rush of little-footed China. I was making an attempt to sell books, but saw that it would be dangerous, as I was in dread lest any of the little children might be trampled to death.

It was interesting to me to see the efforts the men made so that their women-folk might see the foreign woman. Stools were borrowed and forms were hired from neighboring shops, and women and girls stood on them held up by fathers, husbands and brothers. A murmur ran round the crowd, "She speaks our tongue." Then I was plied with questions. I mounted on the poles of the *shendyle* that raised me over the heads of the crowd. Only women and girls

"A FINE PRIVATE CART."

were near. Boys and men were on the outskirts. So I told them my reason for coming to China, and said that I had something to teach women.

Immediately my voice was heard there was a stillness over that great assembly. A doctrine for women was new to them. A person come to exhort women to be good, to avoid lying, to put a curb on their tongue, was a novelty. I exhorted them to pray to the heavenly Father and to reverence His Son, our Lord and Saviour, to worship the heavenly Father in their own homes, to raise an altar for Him in their hearts, and not to go to temples and worship, burning incense to idols. It surprised them to be told that in heaven there was a place prepared for Chinese women. The men nodded their heads, saying, "Good," "That's right." The women said, "Really."

Then came a pause and a change of audience, after which the address was repeated. Not once was an objectionable word used. All were kindly polite. Some invited me into their homes, but I declined and told them I feared they would have difficulty in keeping out the crowd. Many of them said, "You will come back soon."

A fine private cart, equal to a good carriage at home, was drawn up near enough for the lady seated within it to hear. She had a teapot in a basketwork cosie which she had filled with hot water at an inn on the opposite side of the road. In a short time she sent her little daughter in the arms of a servant-man, the child bearing a cup of tea with some sweetmeats in the saucer. It was a lady-like act to offer the first cup to a stranger. The tea was a most grateful refreshment in the midst of all the heat and dust. Over the heads of the crowd I from my perch bowed or rather shook my hands in acknowledgment of the kindness. The lady answered the salaam. When I had finished the tea I returned the cup to the child and presented her with a small pictorial magazine. Her mother evidently feared the child had not thanked me, so she made her return in the arms of the servant, and in the prettiest way imaginable the little girl put her hands together and thanked me. She was dressed in a beautiful pale-green silk jacket with black satin arabesques, scarlet trousers and pink shoes. It looked as if the man had captured a gigantic tropical butterfly.

After some time the bookseller arrived, followed by an immense crowd. In a little while we mounted our *shendyles* and set off, amid much noise and excitement and a great rushing for a final purchase of books. The people were all kindly disposed. My husband seemed to be well known among them.

As we went out of the town troops of women and children gathered at various points to see us pass. Many Chinese gentlemen came to purchase books, so that my husband had to get out of his *shendyle* to supply them.

SUGGESTIONS FOR STUDY.

THREE GREAT RIVERS.—Hoang-Ho, Yang-tse, Si-Kiang.

TWO WORKS OF ENGINEERING SKILL.—*The Great Wall.* Built by Lū-cheng, of the first Tsin Dynasty, about 220 B.C. *The Grand Canal,* from Tien Tsin to Hang Chow, 650 miles.

THREE WISE MEN.—Confucius, Mencius, Lao-tse.

THREE RELIGIONS.—Confucianism and Taoism date from the fifth century before Christ. Buddhism introduced A.D. 61.

THREE POLITICAL LEADERS.—Prince Li Hung-Chang, the Marquis Tseng, General Tso Tsung-Tang.

THREE GREAT CITIES.—1. *Peking*, the capital, embracing an area of twenty-seven square miles. Three cities in one—the southern or Chinese, the northern or Tartar; within this the forbidden or imperial city. Name the noted buildings of Peking. See plan of the city in *Gospel in All Lands*, October 2, 1884. 2. *Shanghai*, in province of Kiang su, "the Liverpool of China." City with suburbs has a population of 500,000. European population, 4000. The European quarter supplied with electric light, water works, etc. 3. *Canton*, the great southern city, capital of province of Kwantung. Population, 1,000,000, many thousands of whom live in boats.

THE GOVERNMENT is administered through a cabinet consisting of six members. Under the direction of the cabinet there are six boards or departments.

PHYSICAL GEOGRAPHY.—One feature is the vast region of *loess* (yellow earth) in the provinces of Chih-li, Shan-se, Shen-se and Ho-nan, covering an area of 250,000 square miles. Possible origin of the imperial title "Yellow Emperor" or "Ruler of the Yellow." See *Missionary Herald*, May, 1884, and *Foreign Missionary*, July, 1884.

FRANCE AND CHINA.—See articles in *The Nineteenth Century*, May, 1883; *Edinburgh Review*, July, 1883; *The Quarterly Review*, October, 1883; *Blackwood's Magazine*, November, 1883; *Woman's Work*, February and December, 1884; *Andover Review*, October, 1884; *Foreign Missionary*, November and December, 1884.

SOCIAL AND RELIGIOUS CUSTOMS.—See chapters in Nevius' "China and the Chinese." Articles on the religions of China, from "Doomed Religions," a recent book, may be found in *Gospel in All Lands*, October 2, 1884. The same magazine for October 9 contains articles from Miss A. M. Fielde's "Pagoda Shadows." *The Missionary Herald*, December, 1884, contains a description of a "Rain Procession." Examples of Chinese stories are given in *The Missionary Herald*, November, 1882, and August, 1884. The account of a temple in the river Min, *Foreign Missionary*, February, 1884, suggests the subject of merit-making among the Buddhists.

MISSIONARY WORK AND PROGRESS.—A complete list of the Protestant missions and missionaries, compiled by Rev. W. S. Holt, is given in *Gospel in All Lands*, October 9, 1884. Read about "Chapel Preaching" in *Foreign Missionary*, February, 1884. *Canton Mission.* Give history of the girls' boarding-school and the hospital work. The Preston Memorial Church, seating capacity six hundred, cost $4500, was dedicated, free of debt, September 20, 1883. *Ningpo Mission.* Its early history is given in *Foreign Missionary*, March and June, 1884. *Shantung Mission.* The "Apostolic Methods" are described briefly by Dr. Nevius in *Foreign Missionary*, July, 1884, and by Rev. Mr. Reed in the number for March, 1884.

GOWANDA, N. Y. REV. A. B. ROBINSON.

An old Chinese woman who had satisfied the missionaries that she was truly converted, but who, for some unknown reason, did not apply for baptism, was asked why she delayed. Then she said, "You know Jesus said to his disciples, 'Go ye into all the world and preach the gospel.' I am a poor old woman, nearly seventy, and almost blind; I cannot go into all the world and preach the gospel. I am willing to tell my husband and my son, I am willing to tell my neighbors, and I could perhaps go to one or two villages, but I cannot go unto all the world.' She was assured that the Lord would accept her services according to her ability, and was joyfully baptized.

At Home.

AFTER THE HOLIDAYS.

Now that the holiday season is past, with all its increased activities and pleasures, and we have felt once more the quickening influence of that love which gave not only all our gifts, but even made sacred the days themselves, we shall have time, and it is hoped inclination, to share that love with our neighbors who do not even know there are such days—our heathen sisters, benighted, degraded, with no Christmas and no Christ. Can we appreciate this? Can we even imagine such things, we who have learned the name of Jesus with our first baby lispings? Do we follow the spirit of this same Jesus if we fold our hands and leave the work for some one else, or say we are too busy? Did He ever have too many engagements to help every one within His reach? Take your engagement book with you to church, and when the notices are read give them place, and see that no other appointments interfere with these meetings. If the name of mission work sounds a little old and musty to you, you are the very one to freshen it up. We need ready hands, energetic minds and purses ready to open. We shall find them too, near those generous hearts opened for our Lord's knocking.

There are cries from China, from India, from Syria, from the whole world, for more money to help this school, to enlarge that school, to build dispensaries, to send more missionaries and helpers. There is work for every true-hearted woman. If you do not know what to do, begin by offering your services to a missionary society, and see if they have not been just waiting for you. Every person in the world has a place while he lives that no one else can fill; and if we cannot all fill great places, we can take the lesser ones, and learn from our Chinese brethren their old proverb, "If I am building a mountain and stop before the last basketful of earth is placed

on the summit, I have failed of my work; but if I have placed but one basketful on the plain and *go on*, I am really building a mountain." We can all be taught by this not to slight or despise the smallest offering laid on this mountain we are building for Christ. The mothers in our churches should not forget now, at the beginning of a new year, how great things the children can do in mission work. Every church should have its society for educating the children to the work, and every mother should see that her little boy and girl are members, and are provided with their pennies and dimes, for they amount to large sums in a year, and teach many, many little children the name and love of "Him who first loved us."

UNIFICATION OF PURPOSE AND WORK.

From a paper by Mrs. D. B. Wells, read at Indiana Synodical Meeting.

One of the inestimable privileges granted to even the humblest Christian is that of being a co-laborer with Christ Himself in His great work of drawing the hearts of all men unto Himself that He may give them peace and joy and salvation.

While our success as such workers is not to be wholly proportioned to the human wisdom and devotion displayed in it . . the duty is clearly laid upon us to be "wise hearted," as well as consecrated in this work, so full of blessings to others and to us.

It is a conceded fact that individuals and masses cannot use the same means to a given effect; cannot be governed by the same laws of conduct; while it is equally true that the nearer the mass approaches to a unit the greater the degree of success insured. The workers in the kingdom of Christ may learn valuable lessons from any one of the world's three great lines of activity.

In 1868, less than twenty years ago, the German army was an object of contempt and derision to that very France who so soon learned to regard it far otherwise, and to-day it stands at the head of all the armies of the world. How has this come about? The secret lies in its complete unification, a work toward which both the emperor and the iron Prince Bismarck bent all their energies, and which still receives their constant care—a unification of physical movement, thought, purpose and obedience. We may not sympathize with all Prince Bismarck's plans and strategy, but we must respect and admire a means which has wrought such wonderful successes. What is true in the line of military activity is just as strikingly displayed in the arena of political strife It is organization, unification, which controls the popular vote, which overrules private preferences and prejudices, which *elects* the candidates. But a more beautiful development of the same

force may be found in any large manufactory—more beautiful because resulting in greater good to a greater number. It is the organization and unification of the working individuals under the one controlling will at the head which accomplishes in a day the year's work of an individual.

So it seems to me that if success in the domains of military statecraft, politics and manufactures is so largely augmented by this power, it must add to the efficiency of work in our line also; and we should seek, as individuals, as local and presbyterial societies, and as synods, to "fall into line," and become more united in our purposes and work.

As helps toward the accomplishment of this I would suggest three general means. First, we need more system in our business affairs. . . . It is an unfortunate fact that we kill many of our missionary meetings, and even societies, by our lack of business ability. Neither is this a rare gift bestowed upon a chosen few. It is something to be studied and learned in exactly the same way as you learn to make a good cake, a new garment, or to care for a sick child. No one of these things comes by intuition to many people. Attention to details, earnestness of purpose and a recognition of need are the elements of the success obtained. Go into the meeting of any local or presbyterial society, and you will find almost as many ladies as are present, who will meet all your efforts to press them into the work with, "But I don't know how to do business." You may hear it from the chair of the president, from the desk of the secretary, and read it in flaming letters on the books of the treasurer. The limited amount of business ability required in the conduct of an ordinary missionary society surely ought to be within the scope of any woman's power. Let us stop hiding behind the thinnest of all substitutes for an actual confession of laziness Let us *learn* to be prompt, punctual, clear headed and clear spoken, saying just what we want said in the fewest words possible, ready to take any part, any work. Let us add to our studies in literature art, science and housekeeping some little knowledge of parliamentary practice, and let us cultivate freedom and conciseness of speech. Add to these a willing heart, with the help of the indwelling Holy Spirit, and we are all fitted to conduct business in such a manner as to attract and give pleasure.

Closely allied to the necessity of more system in business is that of more *system in giving*. Spasmodic, occasional giving is seldom productive of great results. Too often we wait for our sympathies to be moved by some especially touching appeal before we are willing, or even remember, to give The end of the year finds poor or empty treasuries because so many have forgotten to give. And, if feeble memories be courteously jogged, how often the reply is,

"Well, really, I haven't any money I can spare just now. I bought some things for the house last week, and that took all I had." Perhaps an equally important element in our greater efficieney in work is *more knowledge* of the work itself. Go out to evangelize the *heathen Christian* women in your church, and make them interested in missions because they know something about them. It is human nature to be interested in our friends. Let us make personal friends of our missionary workers, and so both give and get good. Would not this more intimate knowledge of their work and its varied needs stimulate more frequent and more intelligent prayer? Did you never notice in how very general terms we pray for our missionaries, and how those few convenient stock phrases cling to us like burrs? Small wonder, when we know so little of their actual life and its surroundings.

The third and last means for promoting the unification of our work that I would suggest is a system of *inter-communication* extending throughout presbyterial and local societies. We do not know enough of one another, but are, to a great degree, working on independently of others, often disheartened and discouraged, sometimes fainting and falling out of the ranks for lack of a friendly word of advice or sympathy. Stimulating, helpful methods are confined to the society in which they originate. That appreciation of all special and successful efforts which is the fruitful soil of their repetition is not bestowed because of ignorance of those efforts, and so the inspiration to equal or greater results in other societies is lost. I am very sure that any society may learn much from an interchange of ideas with others, yet, as it is, we know nothing beyond the few facts to be gleaned from the annual reports of the Board. "These things ought not so to be," but how remedy the difficulty? To do so will involve a greater expenditure of time, strength and interest by members and officers. How many of you stand ready for such an expenditure?

"EVERY impulse and stroke of missionary power on earth is from the heart of Christ. Christ did not give up His work to His disciples. It is expressly stated that after His ascension they "went forth and preached everywhere, *the Lord working with them*, and confirming the word by signs following." He was still their Head and Leader. They referred every difficulty to Him, consulted Him about every step in the work, depended entirely on His divine power for the material and spiritual means necessary; in fact, left the entire responsibility where it belonged, and simply said, "We are laborers together *with* God." The spirit of the primitive Church still inspires some of its members, and where it prevails a mighty work is done.—*Church Mission News.*

LEGACIES OF WOMEN.

It does not surprise us to read in Mark's Gospel that at the last, when the Master who had done so much to elevate woman "gave up the ghost," "there were *women* looking on afar off." We feel sure that they were just as near as the cruel soldiers would let them come, and that they were watching for an opportunity of ministering to their Lord. But anxious thoughts crowded upon them. Who would take down the precious, mangled body from the cross? Who would prepare it for burial, and lay it away according to the customs of their people? They were too poor; the authorities would not listen to their request, nor had they the means to accomplish what they knew ought to be done. There were the disciples; but we can forgive the women if they had lost confidence in these men, and felt afraid they had forever forsaken the crucified One. Poor sorrowing souls! If only they could have known that God's own word would be certainly fulfilled! For had not the Father raised up two rich men, honorable counsellors, that His Son might make "His grave with the rich in His death"? And so—doubtless watched and perhaps waited on by these women—these rich servants of Jesus, grown brave through their bereavement and conscious loss of their Master, wrapped the body in finest linen, and laid it away—they feared forever—in the solid, hewn new sepulchre.

Many of us are deeply interested in the work of our day—that of carrying or sending the gospel to burdened, oppressed women; the hastening of the kingdom of our now risen and ascended Lord. But do we say, "Oh, if *we* had money! if *we* could give!"? The majority of women workers are Jesus' *poor* disciples. To each of us He gives all the privileges of "sons of God," and He allows us to labor for Him, while He denies us earthly riches. Be it ours always, in this as in all else, to say, "Thy will be done."

But as He called Joseph and Nicodemus and inspired them to give His Son an "honorable burial," so does He raise up rich men and women to pour their abundance into His treasury, that "the heathen may be given for His inheritance, and the uttermost parts of the earth for His possession."

Let those of us, then, who are without wealth be careful to bring our offerings, even the sweet spices of humility, faith, love, cheerful service and great zeal for Jesus and His work; and let us also pray Him to awaken the hearts of our

WOMEN OF WEALTH

to increased liberality. To these we would say, You are glad while you live to give generously of your abundant means for the Master's work. Will you not, as you prepare your worldly affairs

for the future, remember in your wills the women's foreign missionary societies of the Church? It may be that you are able to leave them bequests of thousands, tens, yes, even hundreds of thousands. Think of this matter, dear sisters whom your Lord has made stewards of His bounty! Ask Him what is His will concerning the disposal of your worldly estates.

Many women in our day have the absolute control of large fortunes. Why should such not provide that the work in which they were interested during life shall not suffer when they can no longer contribute to it *annually?* The legacies of women in our own Church have more than once saved the board from a backward movement, and enabled the missionaries to hold on their way in gladness instead of sorrow. We all know what one woman—Mrs. Lapsley, of Indiana—has done by her use of the means put into her hands by the providence of God.

What you mean to do, do quickly! Jesus may soon say to you, "Come home, my child," and you shall enter into the "city of the King," to the "temple where they serve God day and night," to eternal joys,—not by your own "works of righteousness," but through Jesus' blood and work for you.

Think you not that when the glad call comes it will be a thought full of joy to you that by the proper arrangement of your worldly affairs your gratitude will *perpetually* pour forth its tribute to "Him that hath loved you, and given Himself for you"?

CURRENT LITERATURE AND MISSIONS.

Knowledge is of two kinds. We know a subject ourselves, or we know where we can find information upon it.—Dr. Samuel Johnson.

Erasmus on Foreign Missions. From George Smith's "Short History of Christian Missions." *Foreign Missionary*, November, 1884.

Among the Mongols. Review of Gillmore's "Among the Mongols." *Missionary Review*, November, 1884.

Africa's Desolations—A Diagram. *Missionary Review*, November, 1884.

History of Protestant Missions in Syria. Robert Young, LL.D. *Gospel in All Lands*, December, 1884.

Review of the Syria Mission. *Foreign Missionary*, December, 1884.

Our Mission to Abyssinia. F. Villiers. *English Illustrated Magazine*, December, 1884.

The Historical Argument for Christian Missions. Judson Smith, D.D. *Missionary Herald*, December, 1884.

Missions in Mexico. Rev. Rollo Ogden. *Andover Review*, December, 1884.

The Lodiana Mission in its Early Days. *Presbyterian Monthly Record*, December, 1884.

Life in a Druse Village. *Blackwood's Magazine*, December, 1884.

Foreign Missions in 1882–83. Statistics of 100 Missionary Societies given in the six numbers of *The Missionary Review* for 1884.

The Missionary Field. Suggestive thoughts and latest intelligence. Rev. A. T. Pierson, D.D. *Homilectic Review*, January, 1885.

Gowanda, N. Y. Rev. A. B. Robinson.

W. F. M. S. of the Presbyterian Church.

1334 Chestnut Street, Philadelphia, Pa.

SUBJECT FOR PRAYER-MEETING.

Assembly Room, February 17, 1885, 12 M.

China.—*Text:* "Behold, these shall come from far: and lo, these from the north and from the west; and these from the land of Sinim."

Theme for Scripture Reading: Rom. iii. 23; Ezek. xviii. 4.

At the special meeting of the presbyterial officers held during the Annual Assembly last spring, the resolution was adopted that there should be earnest effort in every society to increase the contributions at least eleven per cent. this year We now ask our members to bear this in mind during the remainder of the year. The demands for help in work already undertaken are urgent, and new objects equally important are coming before us every day.

In the aggregate this eleven per cent. will amount to nearly $14,000, making our total receipts a little over $135,000. This seems a large sum, and yet it can easily be reached if every contributor will add eleven cents for each dollar of her missionary money. If each member of our auxiliary societies could listen to the letters that come constantly from our overworked missionaries, asking for more help to gather in the whitening harvest, we are sure that not one of them would be satisfied with an advance of *only eleven* per cent.!

Treasurers will bear in mind that according to the rule adopted at the last Annual Assembly, the books of the treasurer at 1334 Chestnut Street, Philadelphia, will close this year, and in future, on April 20. Any money received after that date will go into the next year's account. We earnestly request that collectors and treasurers will make their arrangements accordingly.

NEW AUXILIARIES.

Chester Pres., Media, Pa.
Idaho Pres., Lewistown S. S.
Lehigh Pres., White Haven, Pa.; 1st Ch. Catasauqua, Pa.
Mahoning Pres., Champion, O.
Oregon Pres., Turner, Oregon.
Philadelphia North Pres., Foustville, Pa.; Ashbourne, Pa.
Pittsburgh Pres., 4th Ch. Pittsburgh, Pa.
Westminster Pres., Strasburg, Pa.
Wooster Pres., Wayne Ch., O.

BANDS.

Cadiz, O., Heart and Hand (boys).
Caldwell Ch., O., Y. L. Miss. Soc.
Farmington Ch., O., Children's Miss.
Foxburgh, Pa., Hope and Persevere.
Lebanon Ch., Pa., Young People's.
Phila., Pa., S. W. Ch., Y. L.
Plattsburgh, N. J., Willing Workers.
Short Creek Ch., O., Links and Strands.

NEW LIFE MEMBERS.

Henry, Miss Lizzie B., Poland, O.
Irvine, Mrs. Anna, Newville, Pa.
Lewis, Mrs. Emma, Trenton, N. J.
Perrine, Mrs. Lewis, Jr., Trenton, N.J.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from Dec. 1, 1884.

[PRESBYTERIES IN SMALL CAPITALS.]

BLAIRSVILLE. — Blairsville Aux., sch'p Oroomiah, 10, miss'y Durango, 28 27, Seminary Bd., same, 10 10, Miss. S. S. at No. 19, same, 10 86, Children's Bd. (50 cts. Chieng Mai), 4 71; Braddock Aux., miss'y Japan, 33, True Bd., 35; Derry Aux., app. to miss'y Durango, 83 52, Yokohama bld'g and L. M., 25, Bessie Milliken Bd., 5 01; Greensburg Aux., sch. Ningpo, 50, sch'p Sidon, 50, miss'y Japan, 25, Sunbeam Bd., sch'p Kolhapur, 25; Johnstown Aux., 66; New Alexandria Aux. (30 miss'y Japan), 35 28; Pine Run Aux., miss'y Japan, 31 55; Plum Creek Aux., same, 47 50. 575 80

CARLISLE.—Harrisburg, 1st, Mrs. J. A. Briggs, books Zacatecas, 5 00

CHESTER. — Coatesville Aux., 25; Downingtown Aux., Thank-off. meeting, 78; Frazer Aux., 50. 153 00

CLARION.—Callensburg Aux., 14; Oil City, 2d, Aux., 15; Richland, 5. 34 00

CLEVELAND.—Ashtabula Aux., 19; Cleveland, 2d, Aux., 57 95; Willoughby Aux., 27 65 (104 60), miss'y Sidon; Cleveland, 2d, sch'p Oroomiah, 30 05, Chinese in California, 2; Orwell Aux., Chieng Mai, 3 75. 140 40

DAYTON.—Oxford S. S., Chieng Mai, 11 00

ELIZABETH. — Baskingridge Aux., zenana work, 36; Clinton Aux., 10 25; Elizabethport, Cheerful Givers, Gaboon, 24; Plainfield Aux., miss'y Brazil, 156 04; Roselle, 1st, Aux., sch'p Lodiana, 30. 256 29

HUNTINGDON. — Alexandria, John Porter Mem. Bd., sch. Bancho, 2 50; Altoona, 1st, S. S., Yokohama bld'g, 75; East Kishacoquillas Aux., bequest of Mrs. Lizzie H. Taylor, Yokohama bld'g, 50; Huntingdon, Lilies of the Valley, same, 6 88; Martinsburg Aux., 25. 159 38

KITTANNING.—Mt. Pleasant Aux., 10 12

LACKAWANNA.—Wilkesharre, Whosoever Will Bd., dime off., 3 30

LEHIGH.—Allentown Aux., 12 50; Catasauqua, Bridge St., Bd., 7 18; Easton, 1st, Aux., sch. Bogota, 25, miss'y Lodiana, 10, Chain Dam Bd., same, 8, Dock St. Bd., same, 6, Keystone Bd., same, 10; Easton, Brainerd Ch., Aux., zenana work, 39 30, tr. sch. Japan, 39 30, Gen. Fund, 39 30, Parish Aid Soc., 50; five children, Chieng Mai, 5; East Stroudsburg Aux., 5; Hazleton Aux., 27 40; Hokendauqua Aux., 9, S. S., 8; Mahanoy City Aux., 30; Mauch Chunk Aux., miss'y Lodiana, 29 30, Little Workers, sch'p Allahabad, 15 07; Pottsville, 2d, Aux., 11 50, S. S., Chieng Mai, 13 25; Reading Aux., 20. 420 10

MAHONING.—North Benton Aux., miss'y Bogota, 12; Poland, Miss L. B. Henry for L. M., 25; Warren Aux., Chieng Mai, 16; Youngstown, 1st, Aux., 5, Mrs. D. H. Evans, tr. sch. Japan, 10. 68 00

MONMOUTH. — Mt. Holly, Holly Branch, sch'p Futtehgurh, 15 00

MORRIS AND ORANGE.—Orange, 2d, Aux., miss'y Tungchow, 100, Heart and Hand Bd., sch'p Sidon, 12 50. 112 50

NEW BRUNSWICK.—Ewing Ch., Children's Bd., Chieng Mai, 20 00

NEW CASTLE.—Cool Spring Aux., 20; Dover Aux., 78, S. S., dime off., 2; Forest Aux., 47 65; Manokin Ch., Irving Bd., Chieng Mai, 2; Port Deposit Aux., 13; Pitts Creek Ch. Aux., sch'p Tungchow, 20, Pocomoke Bd., work Nez Perces, 5 01, Rose Buds, Yokohama bld'g, 2 20; Port Penn Aux., 9, Willing Workers, 15, Laharee Bd., 6 (21), sch'p Oroomiah; St. George's Aux., sch'p Lodiana, 30; Wilmington, Hanover Ch., Busy Gleaners, sch'p Wewoka, 50; Wilmington, West Ch. Aux., miss'y India, 50, Happy Workers, sch'p Lodiana, 15. 364 86

NORTH RIVER.—Poughkeepsie Aux., sch. Jeditha, 110 04

NORTHUMBERLAND.—Bloomsburg, S.

S., nat. tea. Sidon, 50; Williamsport, 1st, Aux., med. fund, 55 45, Curtis Hepburn Bd., Yokohama bld'g, 30. 135 45

PHILADELPHIA. — Bethany Aux., miss'y Laos, 209 09; Calvary Ch., Humphrey Bd., nat. tea. Beirut, 50; 1st Ch., Albert Barnes Mem. Bd., Chieng Mai, 13 25; 2d Ch., Star of the East Bd., sch'p Sidon, 25; 9th Ch., Y. P. B., 22; 10th Ch., Aux., sch. Mexico, 13, Y. L. B., sch. Sao Paulo, 10 72, Miss Dillaye, B. R. Japan, 60, med. fund, 100; South Ch. Aux., 75; Southwestern Ch., John McLeod Bd., one share Nanking sch., 10; Walnut St. Ch., Rebecca Paul Dana Bd., Chieng Mai, 9; Westminster Aux., sch. Syria, 60. 657 06

PHILADELPHIA CENTRAL.—Alexander Ch., S. S., Yokohama bld'g, 119 28; Mary Patterson Mem. Ch., a member, 5; Shepherd Aux., B. R. Canton, 60, tr. sch. Japan, 5. 189 28

PITTSBURGH AND ALLEGHENY COM.—Osburn Mission Ch., Chieng Mai, 29; Providence Ch., Busy Bees, dime off., 1 50. 30 50

PORTSMOUTH.—Portsmouth, 2d, Aux., 50 00

SHENANGO.—Neshannock Aux., miss'y Japan, 24 00

WEST JERSEY.—Camden, 1st, Aux., 11 50; Cedarville Aux. (25 cts. Chieng Mai), 13 53; Green Creek Aux., Chieng Mai, 10. 35 03

WOOSTER.—Savannah Aux., 15 00

ZANESVILLE.—Utica, S. S., dime off., 10 59

MISCELLANEOUS.—Binghamton, N. Y., Mrs. H. Morris, tr. sch. Japan, 1; Camden, S. C., Pine Forest Bd., 8 38; Eldersridge, Pa., a friend of missions, 5; Elderton, Pa., Mrs. Belle K. Gibson, 5; Elmira, N. Y., coll. by Mrs. R. B. Gleason, tr. sch. Japan, 50; Lexington, O., a friend, in mem. two sisters, 3; Montreal, Canadian Woman's Bd., sch'p Beirut, 75; Newton, Mass., Mrs. Jane W. Caldwell, 50; North Aurora, Ill., Mrs. Chester Pierce, 3; Oberlin, O., Mrs. E. K. Mellen, dime off., 20 cts.; Philadelphia, Thank-off. for Africa boat, 5; Grandparents and their 14 grandchildren, dime off., 1 60; Coll. at monthly meeting, books Zacatecas, 10; Woodbury, N. J., a friend, 5; Sale of Historical Sketches and leaflets, 102 84. 265 02

Total for December, 1884,	$3,931 97
Previously acknowledged,	34,062 71
Total from May 1, 1884,	$37,994 68

The Aux. of 2d Ch. Belvidere, N. J., has sent a box of clothing to the boys' school at Benita, Africa, value $21.

MRS. JULIA M. FISHBURN, *Treasurer*,
Jan. 1, 1885. 1334 Chestnut St., Philadelphia, Pa.

W. P. B. M. of the Northwest.

ROOM 48, MCCORMICK BLOCK, CHICAGO, ILLINOIS.

PASSAGES OF SCRIPTURE.

TO BE READ AT THE MONTHLY MEETING IN FEBRUARY.

Ps. cxix. 33–40. *Golden Text for the Month.*—"What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops." Matt. x. 27.

NEW AUXILIARIES.

Central City, Nebraska.

Salt Lake City, Utah.

NEW LIFE MEMBERS.

Mrs. Susan Ackley, Granville, O.
Mrs. Isabel P. Kidd, Pana, Ill.
Miss Mary F. Steele, Chicago, Ill.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest, to Dec. 20, 1884.

[PRESBYTERIES IN SMALL CAPITALS.]

BELLEFONTAINE.—Bellefontaine, 25 00

BLOOMINGTON.—Ridgeville, Mrs. A. L. Gould, B. R., Japan, 60 00

CHICAGO.—Chicago, 1st, 97; 2d, Tabriz sch., 63 88; 3d, sal. Miss Olmstead, 100; Seed Sowers, India sch'p, 5; 4th, sal. Miss Anderson, 168 46; sal. Mrs. Fisher, 17 94; Mother's Mite Society, 5 91; Y. L. S., 41 50; 41st St. Ch. S. S., 15 73; 6th, Y. L. S., 15; Evanston, 90; Lake Forest, 23 50; Miss Lillie Ferry, Oroomiah hosp., 25; Y. P. S., 36 81; Steady Streams, 9 83; S. S., 25. 740 56

DENVER.—Denver Central Ch., 28 00

DES MOINES.—Dexter, 5 11; West Des Moines, 37 50; Osceola, 3 55; Y. P. S., 5 28; Winterset, 11, all sal. Miss M. E. Cochrane. 62 44

DUBUQUE.—Duhuque, 25; Hopkinton, 15; Independence, sal. Miss Pratt, 16 10; Jesup, 4 13; Pine Creek, 5. 65 23

FORT WAYNE.—Elkhart, S. S. M. S., Monterey sch'p, 25 00

FREEPORT.—Harvard, 31 10, Willow Creek Ch., 16 65; Winnebago, Persia and Laos, 100. 147 75

HURON.—Bloomville, 21; Norwalk, 14. 35 00

INDIANAPOLIS. — Indianapolis, 1st, sal. Miss Holliday, 21; 2d, sal. Miss Clark, 100. 121 00

IOWA CITY.—Keota, 9 48; Malcom, 6 40; Muscatine, Debra sch'p, 30; Oxford, 9 97; Scott Ch., 4 50; Washington, 15 20; West Liberty, 41. 116 55

KALAMAZOO.—Constantine, 30 00

KEARNEY.—Central City, Mrs. A. J. Newell, 5 00

LOGANSPORT. — Remington, Alice Jones, 1; Valparaiso, Mrs. M. E. Brown and grandchildren, Christmas offering, 4. 5 00

MADISON.—Belleville, 4 00

MANKATO.—Mrs. J. P. Ray and family, 5 00

MATTOON.—Assumption, 4; Pana, 25 29 00

MILWAUKEE.—Milwaukee, Calvary Ch., 20; Immanuel Ch. Y. L. M. S., 37 50; Waukesha, 3. 60 50

MUNCIE.—Portland, Rio Claro sch'p, 7 50

OTTAWA.—Mendota, 14 95, Monterey sch'p, 25; Plato, 12; Utica, 13 50. 65 45

PEMBINA. — Bathgate and South Hamilton, 10 75, Grand Forks. Osaka bld'g, 8; Hyde Park, 1 25. 20 00

RED RIVER.—Fergus Falls, Japan bld'g, 71 75

ROCK RIVER — Woodhull, Debra sch'p, 22 00

WHITEWATER.—Brookville, 10; College Corner, 12; Greensburg, Ind., 56 45; Kingston, 6 80; Knightstown, 5; Mt. Carmel, 1 64, Rushville, 20 74; S. S., 5; Shelbyville, 12 50, all sal. Miss Garvin; Richmond, Syrian sch., 36 166 13

WINNEBAGO. — Omro, 8; Willing Workers, 7. 15 00

ZANESVILLE.—Granville, 25 00

MEMORIAL.—By sale of "A Brief Record," 2 40, By sale of "Titus Coan Memorial," 10. 12 40

MISCELLANEOUS.—Mrs. S. W. G., postage money, for H. M., 5; Miss E. C. White, 7; Mrs. Keep, 1; Independence, Mo., 50; "T.," part thank offering for special mercies, for W. W. for W. in India, 5; Nebraska societies through Miss Carey, 10, Returned by Miss Hartwell, 20; From a long-time friend, 1; By sale of Historical Sketches, 2 90; By sale of leaflets, 23 15. 125 05

Total for month,	$2,095 31
Previously acknowledged,	19,758 37
From April 23 to Dec. 20,	$21,853 68

CHICAGO, ILL., *Dec.* 20, 1884.

MRS. C. B. FARWELL, *Treasurer*,
Room 48, McCormick Block.

Woman's Foreign Missionary Society of the Presbyterian Church.

President.—Mrs. W. E. SCHENCK.

Vice-Presidents.

Mrs. J. D. McCord, Philadelphia.
" M. W. Fullerton, "
Miss H. A. Dillaye, "
Mrs. E. L. Linnard, "
R. H. Allen, Pittsburgh, Pa.
" D. A. Cunninghani, Wheeling, W. Va.
" H. G. Comingo, Pittsburgh, Pa.
A. A. Hodge, Princeton, N. J.
" James P. Wilson, Newark, N. J.
" Allen Butler, Syracuse, N. Y.
" W. S. Ladd, Portland, Oregon.
" Wm. E. Moore, Columbus, O.

Mrs. S. J. Kirkwood, Wooster, O.
" B. Sunderland, Washington, D. C.
" P. D. Browne, San Francisco, Cal.
" Arthur Mitchell, Cleveland, O.
" Joel Parker, Freehold, N. J.
" Wm. Swan, Batavia, N. Y.
" David E. Small, York Pa.
" S. Minor, Titusville, Pa.
" J. Howard Nixon, Wilmington, Del.
" Wm. Dazdale, Baltimore, Md.
" H. H. Forsyth, Princeton, N. J.

Home Corresponding Secretaries.

Mrs. A. L. MASSEY.
Miss S. W. DU BOIS.
Mrs. D. R. POSEY.

Foreign Corresponding Secret

Mrs. S. C. PERKINS.
" STRICKLAND KNEALS
" J. De F. JUNKIN.
Miss LUCILLE FLANIGEN.

Recording Secretary.

Miss M. B. SMITH.

Treasurer.

Mrs. JULIA M. FISHBURN.

Directors.

Mrs. C. P. Turner,
" S. B. Rowley,
Miss M. Sutherland,
" M. E. Weld,
" H. N. Paul,

Miss Frances M. Paul,
" H. M. Johnson,
" Mary Boswell,
Mrs. H. G. Kern,
" J. A. McKnight,

Mrs. J. S. MacIntosh,
Miss Caroline Watson,
Mrs. B. N. Lehman,
Miss L. Campbell,
Mrs. C. E. Morris,

Mrs. C. N. Thorpe,
" A. T. Pierson.
" R. E. Willson,
" J. E. Wright.
" Matthew Newkirk.

Woman's Presbyterian Board of Missions of the Northwest.

President.—Mrs. A. H. HOGE, 222 Ogden Avenue, Chicago, Ill.

Vice-Presidents.

Mrs. R. W. Patterson, Chicago, Ill.
" Wm. Blair, " "
" Cyrus H. McCormick, " "
" Jesse Whitehead, " "
" H. T. Helm, " "
" Herrick Johnson, " "
" S. J. Rhea, Lake Forest, "
" J. V. Farwell, " "
" N. B. Judd, " "
" J. G. Johnston, Peoria, "
" A. C. Burnham, Champaign, Ill.
" Wm. P. Pierson, Onarga, "
" J. H. Brown, Springfield, "
" C. Hutchinson, New Albany, Ind.
" G. S. Frost, Detroit, Mich.
" Z. Chandler, " "
" A. F. Bruske, Saginaw City, Mich.

Mrs. J. F. Ely, Cedar Rapids, Iowa.
" D. W. C. Rowley, " "
" J. R. Brown, Malvern, "
" J. B. Stewart, Des Moines, Iowa.
" John Plankinton, Milwaukee, Wis.
" J. N. Freeman, " "
" S. S. Merrill, " "
" J. W. Sterling, Madison, "
" H. P. Van Cleve, Minneapolis, Minn.
" W. M. Tenny, " "
" R. P. Lewis, St. Paul, Minn.
" Geo. K. Pomeroy, Toledo, Ohio.
Miss Helen Peabody, Oxford, "
Mrs. A. E. Kellogg, Denver, Colo.
" P. L. Perrine, Omaha, Neb.
" M. K. Robinson, St. Paul, Neb.
" J. S. Oliver, Huron, Dakota.

Recording Secretary—Miss E. A. BLAIKIE.

Home Corresponding Secretaries.

Mrs. GEO. H. LAFLIN. Mrs. H. H. FRY. Mrs. H. D. PENFIELD.

Foreign Corresponding Secretaries.

Mrs. ALBERT KEEP. Mrs. S. H. PERRY. Mrs. H. F. WAITE. Mrs. B. DOUGLASS

Treasurer.—Mrs. C. B. FARWELL, Room 48 McCormick Block, Chicago, Ill.

Managers.

Mrs. D. K. Pearsons, Chicago, Ill.
" W. B. Jacobs, " "
" E. S. Williams, " "
" E. Van Buren, " "
" C. N. Hartwell, " "
" J. H. Barrows, " "
" W. H. Rockwood, " "
" S. J. McPherson, " "
" J. H. Worcester, Jr., " "
" M. J. Wilson, " "
Miss Skinner " "
Mrs. C. B. Nelson, " "
" E. H. Whitney, " "
" L. R. Hall, " "
" S. H. Willard, " "
" N. D. Pratt, " "
" H. D. Ganse, " "
" Z. M. Humphrey, Lake Forest, Ill.
" W. H. Ferry, " "
" J. G. K. McClure, " "
" S. D. Ward, " "
" L. M. Angle, Evanston, "
" Elisha Gray, Highland Park, "
" E. C. Ray, Hyde Park, "

Mrs. W. C. Gray, Oak Park, Ill.
Miss C. S. Weed, Ypsilanti, Mich.
Mrs. Geo. M. Landon, Monroe, Mich.
" J. F. Kendall, Laporte, Ind.
" H. A. Scott, Indianapolis, Ind.
" W. Holt, Owatonna, Minn.
" B. G. Ramsey, Minneapolis, Minn.
" Willard Merrill, Milwaukee, Wis.
" J. J. Hagerman, " "
" S. R. Lapham, La Crosse, "
" E. A. Linsley, Galion, Ohio.
" F. E. Farmer, Denver, Col.
" A. C. Knowlton, Chicago, Ill.
" S. L. Sibley, Pana, "
" B. M. Griffith, Springfield, Ill.
" C. G. Brownell, Detroit, Mich.
Miss Mary Candee, Milwaukee, Wis
Mrs. A. H. Vedder, " "
" Alex. Scott, Dallas Centre, Iowa
" J. F. Young, Vinton, "
" Luther Hoadley, Brownville, Neb.
" C. C. Doolittle, Toledo, Ohio.
" J. R. Hall, Minneapolis, Minn.
" E. H. Mann, New Albany, Ind.

Also Synodical Secretaries.

Auditor.—H. M. Sherwood.

Letter Postage, per Half Ounce.—5 cents to all countries where our Board has missions, except Siam 10 cents via San Francisco, and 13 via Brindisi. Letters for China should be marked "via San Francisco."

Printed Matter.—1 cent for 2 oz or fraction thereof

WOMAN'S FOREIGN MISSIONARY SOCIETY

OF THE PRESBYTERIAN CHURCH.

☞ Correspondence with missionaries, and with the Board of Foreign Missions, is in the hands of Mrs. S. C. PERKINS, Mrs. S. KNEASS and Miss LUCILLE FLANIGEN.

☞ Those desiring special objects should address Mrs. J. DE F. JUNKIN.

☞ Mrs. A. L. MASSEY corresponds with the officers of Presbyterial Societies; Miss S. W. DU BOIS, with those of Auxiliaries; Mrs. D. R. POSEY, with young people and Bands.

☞ Mrs. JULIA M. FISHBURN, Treasurer.

All letters to be sent to 1334 Chestnut Street, Philadelphia.

Monthly meeting, first Tuesday of the month, and prayer-meeting, third Tuesday, in the Assembly Room. Hour of Prayer between 5 and 6 every Sabbath afternoon.

FORMS OF BEQUEST AND DEVISE.—*Personal Estate.*—I give and bequeath to the WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE PRESBYTERIAN CHURCH, a corporation created under and by virtue of the laws of the State of Pennsylvania, and having its principal place of business in the city of Philadelphia, the sum of ——— dollars.

Real Estate.—I give and devise to the WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE PRESBYTERIAN CHURCH, a corporation created under and by virtue of the laws of the State of Pennsylvania, and having its principal place of business in the city of Philadelphia [*here insert a description of the real estate*].

MISSION FIELDS AND SUBJECTS FOR MONTHLY CONCERT.

JANUARY.....General summary.	JULY.....N. A. Indians.
FEBRUARY.....China.	AUGUST.....South America.
MARCH.....Mexico.	SEPTEMBER.....Japan.
APRIL.....India.	OCTOBER.....Persia.
MAY.....Siam and Laos.	NOVEMBER.....Chinese in California.
JUNE.....Africa.	DECEMBER.....Syria.

TEN HISTORICAL SKETCHES of the Missions under the care of the Board of Foreign Missions, separately or bound in one volume, 50 cents per set; ten cents for a single sketch. Address the Treasurer, 1334 Chestnut Street, Philadelphia.

WOMAN'S PRESBYTERIAN BOARD OF MISSIONS

OF THE NORTHWEST.

☞ Presbyterian Mission Room, 48 McCormick Block, S. E. corner Randolph and Dearborn Streets, is open every day at 9 A.M. *All letters to be sent to this room.* The Executive Committee meet here every Friday, at 10 A.M. All persons interested in mission work are cordially invited.

☞ Correspondence with missionaries in India, Africa, and among North American Indians, Mrs. S. H. PERRY.

☞ Correspondence with missionaries in China, Mexico, South America, Syria, and Japan, Mrs. H. F. WAITE.

☞ Correspondence with missionaries in Persia and Siam, and with and concerning Missionary Candidates, Mrs. B. DOUGLASS.

☞ Correspondence concerning Special Objects, Mrs. H. D. PENFIELD.

☞ Correspondence concerning Home Work and the Organization of Auxiliaries, Mrs. G. H. LAFLIN and Mrs. H. H. FRY.

☞ Remittances of money are to be sent to Mrs. C. B. FARWELL, Room 48, McCormick Block.

FORMS OF BEQUEST AND DEVISE.—*Personal Estate.*—I give and bequeath to the WOMAN'S PRESBYTERIAN BOARD OF MISSIONS, incorporated in the State of Illinois, the sum of ———, to be appropriated and applied to the mission purposes of said Board.

Real Estate.—I give and devise to the WOMAN'S PRESBYTERIAN BOARD OF MISSIONS, incorporated in the State of Illinois, all that certain [*here insert a short description of the house, lot, ground-rent, or other real estate*], with the appurtenances, in fee simple, to be appropriated and applied, with full powers of sale or mortgage, to the mission purposes of said Board.

Entered at the Post-Office at Philadelphia, Pa., as second-class matter

---

PRESS OF HENRY B. ASHMEAD, PHILADELPHIA.